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EDITOR'S NOTES.

THE NOVEMBER COLLECTIONS.

THE topic which has chiefly engrossed the attention of the officers of the Association during the past month has been the need of money, and the method of raising it. Several weeks ago, the last dollar of our funds, available for present use, had been appropriated; and the Committee were obliged to decide not to act on any further applications until the result of the November collections should be sufficiently ascertained to indicate the probable amount of our resources for the year, because there are enterprises to which we are committed, of a somewhat permanent character, which require a large amount, and it is from what is received beyond this that we must provide for the new applications, according to their respective importance. Accordingly, all answer to the recent appeals has necessarily been deferred.

It has probably been an experience not without its use; but the value of it would surely be greater if the effect of it and the pressure of the opportunities that are thrust upon us could be directed upon our contributing churches. One application after another has been presented, in some cases requiring, in order to secure its best result, that the

aid, if given, should be given at once, and the applicants, with reason enough, have severally insisted that there never could be a clearer case of need, or better opportunity for helping on the cause. Sometimes, they have deemed it hard that we could not make the case an exception, and give to them, if to none besides; and have felt that for such a purpose means would leap out from anybody's purse; and we have felt so too, but have learned that, in the management of religious and charitable operations as much as in that of any other, so far as the business transactions are concerned, we must act on business methods, and so these applications wait.

It is probably sufficiently understood that the reason, in part, for this absolute dearth of our resources, is that the action of the denomination in making the second Sunday in November the one day for collection has prevented that constant replenishing which there used to be when societies were sending in their contributions every month in the year. It is also, in part, because of the great number of pressing demands, in consequence of which a larger amount was expended the last year than almost any previous year. The Committee all along foresaw the present period of lack, but knew that there were likely to be no more important calls than those they were listening to, and they have now no reason to regret that they yielded to them. It is perhaps well to have this experience of destitution, in order to make more manifest the fact that *we could easily dispense, with almost a certainty of beneficent result, many fold more than the one hundred thousand dollars* which the voice of the churches permits us to ask.

For plans and methods to insure the accomplishment of the purpose of the churches to take a general collection in November, we have relied almost wholly on the Local Conferences. There have been two meetings of

the secretaries of these conferences, and one meeting of both the secretaries and the other principal officers, at which plans were considered for bringing the subject worthily before the several societies, and especially for insuring some efficient method of collection. It seemed to be agreed, that the people generally were sufficiently well disposed, and that what is needed is to make them understand the largeness of the amount asked, and to make proper arrangements to collect. These two things are very important. Thus, many a person ever so liberally inclined would, in a *contribution-box*, or in answer to some kinds of appeal, content himself with a small sum, who would, if otherwise solicited, give ten or twenty times as much; and this not from niggardliness, but simply from not knowing how to measure his gift according to the proportion of the occasion. It was therefore urgently recommended at the meeting referred to, that some one or more persons in every society should give personal attention to the matter, and so make the result a worthy expression of the liberality and earnestness of the denomination.

LOCAL CONFERENCES.

Three important conferences have held their meetings during the month, the Worcester Conference at Ware, the Essex Conference at Lynn, and the Norfolk Conference at Canton. The first of these was held at a place remote from most of the societies of the conference, so that attendance was difficult; but, considering all this, the number present was gratifying. The other two were very full. At Canton, the vehicles that were collected around the church and in the yards near by made the occasion seem like a great country fair. Certainly, these meetings show that there is no falling off, but rather an increase of interest in the conferences. The tone and character of

the exercises themselves were equally encouraging. If we mistake not the excellence of the meetings has pretty steadily increased, chiefly perhaps because they have developed in our ministers and laymen an ability in extemporaneous speech which is a matter of continual surprise to those who remember how the participation in such public discussions used to be confined to the same comparatively few individuals. We think we cannot be mistaken in ascribing the increased excellence of the meetings, also, in part, to the deeper interest and growing zeal and earnestness in our people, which has been cultivated by this kind of meeting, and by the development through the conferences of practical plans for denominational activity.

At all of these conferences, the interests of the Unitarian Association were earnestly considered. At the meeting in Canton, the subject was introduced by a most admirable address, delivered at the request of the officers of the Conference, by Rev. Mr. Wiggin.

As a further exemplification of the general spirit, Rev. Dr. Gannett, at two of these meetings, presented an appeal for the Cambridge Divinity School; and, in answer to it, there was raised on the spot, in Lynn, $300, and in Canton, $400.

SERMON DELIVERED BEFORE THE NORFOLK COUNTY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES, Sept. 16, 1869.

BY JAMES FREEMAN CLARKE.

"The Church, which is his body." — Eph. i. 23.

At a meeting of a Christian Conference, it is always in order to speak of the Christian Church, its nature and objects. Such is my purpose this morning.

We first read of the Christian Church, before it was founded, in the memorable saying of Jesus to Peter, "On this rock I will build my church." The New Testament nowhere shows us that the Church was founded on Peter; on the contrary, it always says it was founded on Christ. "It is built on the foundation of apostles and prophets" (Peter included), but "on Jesus Christ himself as the chief corner-stone." But, on the declaration of Peter, the Church *was* founded. To see and say that Jesus is the Christ was the condition of baptism. To believe that the truth and love embodied in Jesus was to conquer the world, — that made a man a Christian. It was not merely to believe him a good man, but to believe that his spirit was really to master evil and conquer sin; in other words, that, according to God's law, we can overcome evil with good; this is the turning-point from unbelief to Christianity. The unbeliever thinks evil stronger than good, the believer knows that good is stronger than evil.

But what did Paul mean, by calling the Church "the body of Christ"?

He meant that what his physical body did for him while in the world, the Church now does for him. Christ used his eyes to look about and see the glory of God in nature. The Church must do that. He looked about to seek and find the poor, the wretched, the needy. He looked for them; and the Church must do that. His eyes used to search for those who needed him: he did not wait till they came. Christ used his hands to touch and heal the wretched. The Church must be his hands, to help and heal all human maladies, woes, and wrongs. Christ used his lips and tongue to utter divine truth, to speak words of divine consolation, to set forth divine laws. The Church must do that. Christ used his feet, to go from place to place, to find those who needed him. The Church must go about doing good, as he did. Christ must be the spirit of the Church, and the Church must be the body of Christ.

This is a practical age, and we are a people of good sense. We do not intend to keep up an institution merely because it has existed in the past. The inexorable criticism of our period summons to its bar all institutions, customs, and beliefs,

however venerable, and says to them, "Give us a reason for being here; show us that you are of some use, or else disappear." I do not complain, I am glad, when this test is applied to the Church. It takes us out of our lazy routine. It compels us to see to it, that we are actually doing something real in the world; and so it helps us. We are so apt to get into ruts. It is so easy to go on by mere force of momentum, instead of by a new impulse of conviction and inspiration. Blessed be criticism, even when it is unkind, if it rouses us to greater activity, and compels us to define anew our faith.

Three answers may be given to the question, "What is the Church for?" The first answer is that of the Past: "It is for worship." The second is that of the Present: "It is for instruction." And the third is that of the Future: "It is for work." Yet as all true progress is conservative, retaining all that is good of the old in the new, the Past and Present Church will be retained and fulfilled in the Future. The old answer to the question, What is the Church for? was and is, "The Church is for worship." This is the answer of the Roman Catholic Church, and of Churchmen everywhere. The first duty of a Roman Catholic is to go to church, to assist at the sacrament of the Mass. The Catholic churches are built for the worship of God. All that is solemn and inspiring in architecture tends to carry the thoughts upward to a Higher Power. In the stillness of the vast cathedral, man and his work disappear from view. In the Church of England, also, worship holds an important place. Modern Ritualism lays all stress on the service, its ceremonies and forms; and very little on the sermon. A late article in the "Church Review" argues that the reason why working people in England do not go to church is, that they have not been sufficiently taught that adoration, worship, and the sacraments are the essentials of Christianity; and that not going to church is the same as renouncing Christianity, and becoming heathen. Even in our own denomination, many persons consider that "going to church" once or twice on Sunday is the essential thing in Christianity. A man who has his pew, and goes to church regularly with his family, is considered to be a Christian; a man who does not go to church is an unbeliever.

Now, our first criticism on this idea of the Church is, that it belongs to natural religion rather than to Christianity. All the great natural religions lay this stress on public worship. All have their temples, priesthood, liturgies, sacrifices, hymns, prayers, ceremonies. The religion of Egypt, of Greece, of Rome, Brahmanism, Buddhism, Mohammedanism, with their magnificent temples, their ancient liturgies, their solemn rites, and awful ceremonies, carry worship much farther than it has ever been carried in Christianity. On Friday, for example, in Mohammedan countries, the mosques are more fully thronged, with a more devout audience, than the Christian churches are on Sunday. But Jesus, in the New Testament, lays no stress on public worship. All his teaching looks the other way. "Thou, when thou prayest, go into thy closet." He rebukes the empty and endless repetitions of Heathen and Christian litanies. The early Christians, for the first two or three centuries, had no public worship, and could not have it; and because they were not seen to worship in any temple, the pagans called them atheists. It is certain, therefore, that though Christianity may accept and allow of public worship, as called for by human nature, it is not a peculiarity of Christian religion, but rather of natural religion. It is not the main object of the Church to support public worship. And yet, since it is a part of human nature to enjoy united adoration and praise, and common prayer, I would have our churches do more in this direction, and not less. I would have our churches open for worship more frequently; I would have them made more attractive and imposing. I would have them adorned with good pictures and statues, and with flowers in their season, and have solemn services on the great festivals, and sacred music during the week. I would have the churches open on week-days, that men may turn in, and refresh themselves by meditation, and a quiet half-hour of prayer, before going to the work of the day. But still, I do not believe, with the Catholic and High Churchman, that the chief object of a Christian Church is worship.

The principal object of a church, according to Protestantism, is not worship, but instruction. The teaching of the truth,

the communication of truth to the human soul, the preaching of Christ and Christianity — this, according to genuine Protestantism, is the main and peculiar work of the Christian Church. Protestantism, no doubt, believes in and teaches the importance of public worship, but does not make it the essential thing, the one thing needful, as the Catholic Church. The Catholic Church says, "We are saved by sacraments;" the Protestant Church says, "We are saved by faith." But faith comes by hearing, and hearing by the Word of God. In St. Vincent's Manual, authorized as a manual for Catholics, the "Commandments of the Church" are given. They are six. The first of these is as follows: "The Catholic Church commands her children, on Sundays and holydays of obligation, to be present at the holy sacrifice of the Mass, to rest from servile work on those days, and to keep them holy." The remaining commands are, (2) to abstain from flesh on fast-days, (3) to confess at least once a year, (4) to receive the sacrament at least once a year, (5) to contribute to the support of pastors, (6) not to marry against the church rules. Now, when the Church commands these six acts, and no more, it is evident that these six become the most important in the minds of its members. If a Catholic appears at church on Sunday, if he fasts on Friday, if he confesses and communes at Easter, if he contributes every week to the priest, and if he does not marry against rules, he feels that he is a good Catholic, and sure of salvation. It is not therefore a proof of extraordinary zeal in Catholics to go to church more regularly than Protestants. If Protestants could believe that the main road to heaven lay through obedience to these six commands, they would probably go to church, fast on Friday, confess and commune once a year, contribute largely to the support of their pastors, and not marry in Lent.

But Protestants do not believe in this; to them the way of salvation lies through the truth. Truth is the power which saves the soul. Truth, believed in, causes us to love and obey God, love and help our neighbor. Infidelity is, therefore, to the Protestant, the greatest of all evils; and heresy, which is a step toward infidelity, the next greatest.

Consequently, the work of the church, according to Protestantism, is instruction. Its object is to convince its members of the truth of its Creed. The Orthodox Protestant Church devotes itself to teaching Total Depravity, the Atonement, the Trinity, and other essential doctrines. It pays its minister to teach these articles of belief; it subscribes to missions to teach them to the heathen, to Tract Societies, to teach them to those who do not go to church, or who go to heretical churches. Its main effort is to produce belief in its doctrines.

Liberal Christians do not lay this stress on a creed; nevertheless, a great proportion of them believe it the chief object of a church to give instruction. They build a church, and support a minister, partly indeed for public worship, but more for the instruction of the sermon. Only, instead of theological instruction, they ask for moral instruction. What they like is a good practical sermon, which inculcates daily duties, points out the temptations and dangers of every day, and which inspires love for every thing good, true, and noble.

Now, unquestionably, it should be one object of every church to give instruction. But when we make it the chief object of the Church to teach religious doctrine or moral truth, we expose our churches to this criticism: that they cease to be of value except to those who need this instruction. But it becomes every day more evident that a large part of the community cannot be much interested or benefited by our average Sunday sermons. Why should a man go to church to be instructed in religion or morality, when he has books at home, written by the ablest minds, from which he can select the very instruction he needs the most. Why not stay at home, and read Channing, Ware, Beecher, Robertson, and the like? If the main object of church-going is instruction, then two classes of persons will leave off going to church; those who are above, and those who are below, the average pulpit-teaching. And yet how much valuable instruction may be conveyed in lectures and sermons! The moral standard of the community may be kept up; the public opinion concerning right and wrong actions and habits — that public opinion which rules the general conscience — may be kept pure and good. The Church may do a

vast deal of good by teaching, provided teaching is one of its objects, but not its only or chief object.

The third object of a church, and that which henceforth, in my opinion, is to be the chief object of church union, is work, Christian work. Men are hereafter to unite with a church, in order to do good and get good, in company. When this becomes the main purpose of church union, and is understood to be, men and women and children will become church-members, as readily as they now become members of the different societies for improvement and philanthropy. There is as yet no Christian civilization anywhere. Where is it? Is Rome a Christian city? Is London? Is Boston? Is a single one of our institutions what it ought to be, in a Christian land?

Are our public schools what they ought to be, when they are still governed by the rod, by severity, by scolding, instead of being made attractive by the charm of kindness and the beauty of knowledge. Children are still driven, not drawn, toward knowledge. Are our prisons and work-houses what they ought to be? Look at those in South Boston, and tell me how many who go there come out better for their discipline. Is there any serious attempt made to improve and reform the culprits in our jails, and houses ironically called Houses of Reformation? What is the condition of the poor here, in Boston, where as much is done for them as anywhere? See how they are crowded together in unhealthy cellars, in unventilated, narrow lodgings, where they buy, at the highest prices, the poorest, I do not say comforts, but necessaries of life. Look at the revelations made of the prices paid to working-women, and the awful drift which carries so many into sin and crime. Why is all this? In Christian lands, where is the Christianity? Is not here the fundamental fault, that the Church has postponed its chief objects to secondary ones. What was the chief object of His life? He went about doing good. When he was asked whether he was the one that was to come, he replied: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Whenever any church can say this, and show these signs, then it will show itself the one which is

to come, — the Church of the Future. Jesus did not say, "Go and tell John that I have put my disciples into vestments; that Matthew wears a surplice, that Peter intones the Psalms, that James heads a procession of boys swinging censers, and that John fasts, and wears a hair shirt, and has gone into a cloister." Nor did he say, "Go and tell John that I have given the twelve a creed in thirty-nine articles, and that whoever believes it will be saved, and he who does not will be damned." The Master proved his commission divine, by doing divine works of charity, and miracles of healing. When the Church makes it its great work to follow him in this, its teaching will be better, and its worship more vital. It will not teach less, but more; for it will have more to teach. It will not worship less earnestly, but more; for it will come together to pray for every good work it undertakes; it will spread before God all its daily tasks, and pour out its heart in prayer to the Infinite Bounty, in behalf of those whom it fails to help in other ways, or can only help imperfectly.

In England, it is asked, with a growing anxiety, "Why do not the working people go to church? Why do the intellectual and cultivated people stay away from church? Why, in Catholic and Protestant churches, do women, rather than men, go to church?" The answer is to be found in what we have been considering. So long as religion is made chiefly a sentimental thing, women, who have more of sentiment than men, will chiefly receive it. So long as it is made to consist in a certain average kind of religious and moral instruction, those who are above and below this average will not go to church to hear it. But let it be thoroughly understood that people are asked to join a church not to think thus and so, not to hold this or that opinion, not to go through certain sentimental acts of worship, but to do something for their fellow-men in the name of God and Christ, and all will come in, all sincere, earnest, honest people, be their culture ever so high or ever so low, be their metaphysics and philosophy what it may. Men may not be so much interested as women in the sentimental side of religion; but, in the active practical side, both men and women are interested. Humanity appeals to all alike, to the wise philoso-

pher, and to the most ignorant laboring man. All can see the beauty and blessedness of reforming the drunkard, and saving from utter woe the poor daughter of sin and shame. All can be interested in giving comfort to the wretched, light to the ignorant, strength to the feeble. None are too high, and none too low, for this sort of a church.

The Christian Church is rent asunder by its sects and creeds; its strength to do good is taken from it. Every sect is like the Jews rebuilding Jerusalem: it builds the wall with one hand, and fights its neighbor with the other. All insist on the importance of union, all feel it; but the method each proposes, is that all the rest shall accept its creed, and join its party. The Pope desires to heal the wounds of the Church, and so kindly invites Greeks and Protestants to become Roman Catholics; then the Church will be one. The Episcopalians propose to make Christians one by having them all join "*the* Church." This way is hopeless. No sect is able to swallow up the rest. But only let them agree to work together, to unite in helping the poor and the wretched, instead of every denomination having its own hospitals, its own schools, its own orphan asylums; let them join, and so do each one of these things thoroughly, — and in this way, we may at last hope to see Christians coming together in the great unities of this religion, having "one Lord, one faith, one baptism."

What is a Christian, according to liberal Christianity? One who worships God? No: a man who worships God, but does not obey him, and serve his neighbor, is no Christian. One who believes and teaches true doctrine? No: not if he believes right, and does wrong. A Christian is one who follows Christ, serves him, obeys him, is faithful in his work, — carries out the spirit of Christ. Such an one we believe to be a Christian, even if, for reasons satisfactory to himself, he does not go to church at all; or if, entangled in honest doubts, he is unable to find his way to any clear truth. A man who leads a Christian life, we call a Christian. Then is not the essence of the Church the same, — to practise Christianity, to help men do good, and grow better? A union of Christians makes a church. But

those who act out Christianity are Christians. The union of these, then, makes a church.

The effect on the Church of making it appear plainly a place to get good and do good, a place of mutual improvement and united usefulness, would be to make it a much more popular institution. It would bring into it, and put under Christian influence, multitudes now outside of Christianity. What is the power of such associations as the Free Masons, the Odd Fellows Society? what causes so many young people to join debating societies and literary societies, but that the Church has left this work undone? They join such societies, because *there* they find a home; aid, if in trouble; friendly visitors, if sick; and are members of a body of which every part works to one result. In these associations, often more than in the Church,

> "Each one for the others care,
> Every member feels his share."

It may be asked, What would be the effect of this view on the ministry? No doubt it might make it unnecessary in many places. We should have churches without ministers, — that is, without ministers as a profession; members of the church would be chosen as presiding officers, and committees. But, on the other hand, a body of ministers would be still wanted to devote themselves to circuit preaching, to go from church to church, and deliver regular services and sermons, or course of lectures on Christianity. I think the effect, like that of labor-saving machinery on labor, would not be to make it unnecessary, but to make another kind necessary. So the effect on the ministry would be ultimately good.

When we make the Church a place where all honest men and women may work together, no matter what are their variety of opinion or of Christian experience, so long as they wish to do good, we shall help to bring down the kingdom of heaven upon earth.

This, I believe, is to be the final solution of the church question. The Church in each place will be composed of a brotherhood and sisterhood of those who are ready to unite together in serving Christ, by doing good; meantime, also, improving

themselves, worshipping together, and making society better and happier. Then, instead of seeing, in every small town, five or six separate churches, each struggling for existence, and each jealous of the rest, we shall have in each place one large, united parish, with one large handsome building, with its hall for worship, its rooms for classes and lectures, its parlor for social and friendly meetings, its working rooms where men and women meet to provide helps and comforts for the unhappy. I do not know whether God will send this peace in our time; but that it will come, at last, I am quite sure, since I believe in those ancient predictions of prophets and apostles, who declared the Christ was to come as a Prince of Peace. Then the Church, "speaking the truth in love, shall grow up in all things like Him who is its head, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, maketh the increase of the body to the building of itself up in love."

LITERATURE FOR THE YOUNG.

Report of the Committee on Juvenile Literature; read before the Essex County Conference, June 2, 1869, and published by request of the Conference.

Your Committee desire to bring before you, and ask you to consider, a want which has met us, in our separate spheres of labor, and has forced itself upon our attention. The question continually comes, What books shall we have for our Sunday schools, and how shall we find enough of those that are suitable to form our libraries? Is there any religious paper for young persons from twelve to sixteen years of age? Are there any books that set forth the great principles of our faith, — works that are not too deep or controversial? Are there stories, — strong and real narratives, — that illustrate these principles?

Perhaps we can show what our need is, in these directions, by first showing the classes of books that are most prominent in our Sunday-school libraries.

Here, out of one library, and taken just as they came, are the titles of some books, containing sentiments more or less opposed to what we believe and teach: "The Blue Flag," "Bentley," "Cottage Stories," "Conversations on the Distant Hills," "Uncle Philip's Conversations," "Harry's Mistake," "James E. Meystre," "Maria's Two Vacations," "Helen Morton's Trial," "Louise's Last Term at St. Mary's," "The Teacher's Funeral," "The Two Shoemakers," — the last a tract, bound in with some other and very different matter. These came out of a small space in the library; and here follow some extracts, taken also just as they came: — "Conversations on the Distant Hills," p. 35, — "If we fix our hearts on the Saviour, and pray to him earnestly, he will, sooner or later, turn our sorrow into joy." And, "that deep gulf will become impassable in another world; and each will remain, for all eternity, on the same side of it on which, in the hour of death, he was found." pp. 55, 56.

In an older volume, called, "The Sabbath-day Book," some children are taught, by their wise elder sister, that, to explain why rain-water is soft, and why well-water is hard, is not fit talk for Sunday; while, at the same time, this sister tells them of shepherds, farmers, and artificers, and what is the peculiarity of each calling. Any word in the Bible may be elaborately explained: no other words must be talked about. In a visit to a sick cottager, one of the family is exhorted to go alone, and pray to the Saviour, — "Go and fall on your knees, pray to the Saviour; and he will look with love upon you." In the same book, — in the case of a boy who had broken the Sabbath, — it is remarked, "A great many boys are killed or drowned" (whatever that difference is) "when playing on the Sabbath." And, farther on, "Boys ought, therefore, to be afraid to break the Sabbath."

In "Helen Morton's Trial," published by the Protestant Episcopal Union, the literal resurrection of the body is taught; and Adam's sin is represented as being the cause of death, temporal and eternal. Here is an extract from a conversation between the heroine and her pastor, Mr. Herbert: "She saw at once that eternal death was meant there" [the passage, "sin came

into the world, and death by sin"], — "that state of the soul's endless suffering which is so much worse than the death and decay of our bodies. 'O Mr. Herbert,' she said, 'this first sin is the reason we all sin; and I remember a text, in mamma's little book, "The soul that sinneth, it shall surely die." Is that it? Does it mean that our souls are punished for ever and ever, because we do wrong, and would not do so if Adam had not commenced it?'" The clergyman tells her that God's spirit had guided her to the proper meaning of the verse. And we know, from personal experience, that this kind of reading has its effect on the minds of the young. It is a common thing to hear, from the lips of children, in our Sunday schools, expressions in accordance with those in these books; showing that the tragical element in the popular theology is making its influence felt upon them.

Now, why are we guilty of such false economy of time and force, as to teach children what we hope and trust that they will unlearn by and by? Why give them false doctrines in story form, — thus allowing the most potent influence to work on behalf of what we conceive to be mischievous error?

Or, do we, after all, doubt whether these things may not be true? Have we a lingering desire to accept verbal inspiration? Are we afraid to deny the doctrines of original sin, total depravity, election, atonement, and eternal damnation? Do any of us judge it A LITTLE *safer* to let children be taught these, lest they should, after all, be true? Are we in the position of some so-called liberal persons; who are said to feel, with each new discovery of science and new result of criticism, that the ground is caving in, and their feet sinking helplessly away from eternal principles, beyond the power of faith? How else can we account for the fear, on one side, and indifference on the other? Fear that the child should hear what is being learned in the world; indifference while old and dangerous falsehoods are being insinuated into his mind.

But if we are willing, on the whole, to run this risk, and let the child take the chance of working out his own salvation, — the redemption of his spirit, — when he is old enough to think and reason for himself; can we be as easily reconciled to the confusing

of moral distinctions, — the making a child's conscience morbidly sensitive about arbitrary requirements and prohibitions, while it may grow indifferent and careless about real and vital principles?

For never, while fear is the ruling motive, and personal safety the great end, can there be any but an artificial virtue; and it would astonish any one unaccustomed to consider this matter, to see how unequivocally and unhesitatingly these are made the incentives and ends, in Sunday-school training, both by books and personal instruction.

Let children, if you will, read any and all statements of the popular doctrines; tell them that many people believe thus and so; but, if you do consider that they are errors, do not give them the great advantage of coming first indirectly in stories, and appearing to the child as undisputed fact, — something taken for granted, and beyond question. And this will apply to most of the Bible stories, and to the summaries of Bible history. It seems hardly matter of question as to which will induce the greater respect for, and value of the book itself, — the abridgment and literal restatement of the Bible narratives; or, the careful bringing-out of the spiritual lesson conveyed in each. Apart from the question of history or legend, — which is of greater worth: the bare record of what must seem God's partiality for Noah and his family, in the story of the Ark; or the underlying truth of his ability to deliver and defend every human soul, though all the waves and billows of physical and moral confusion rage and threaten to overwhelm it?

Or, what is the triumph of Israel over Philistia, in the person of David, to the lesson of the internal strength and power of truth and righteousness? And so of the form beside the Hebrews in the furnace; the chariots and horsemen round about Elisha; compared with the thought that unseen by the eye of sense stand the great forces of the universe, — the power of the living God, — by the soul who chooses to know truth and to do duty; — the man may be cast into a furnace, or among lions; but the external power can harm only the external; — the man's body, or his goods, may suffer loss; he and the truth are safe.

We make too little allowance for the child's understanding;

we are apt to forget that the fresh young imagination is a great aid. We may trust a story, vivid in its descriptions and events, to convey its intended impression better than a diluted narrative with its lesson intruded into every paragraph. What child, old enough to read the "Pilgrim's Progress" of its own accord, ever looked at the explanatory notes in the children's edition, or needed hints as to the meaning of the text? What boy, if he would, could not tell you the lesson of the Prodigal Son, and of the Good Samaritan? Yet take the Sunday-school-book way of telling a Bible story, — Belshazzar's Feast, for instance: —

"There was a great, wicked king in Babylon, named Belshazzar; he was grandson of the wicked Nebuchadnezzar, who took away the vessels from the temple at Jerusalem. And, one night, when Belshazzar was drinking wine with his bad companions, he told his servants to bring these sacred vessels of gold and silver to him. Then this bad king poured wine into these pitchers and flagons that belonged to God, and drank more, and praised his idols of wood and stone. And God was very much displeased with this wicked idolater; and he wrote, with his own hand, right over the king's head; and Daniel interpreted the writing. This is what it meant: 'Belshazzar, I have weighed you in my balance, and found that you are not fit for this kingdom; and I have given it to my servant, that I called, by name, years before he was born.'"

Then read: "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand." And Daniel's answer to the king's offer of reward, "Let thy gifts be to thyself, and give thy rewards to another, yet I will read the writing to the king," &c.

A little book, called "The Bible Story, by a Teacher," is a happy exception to this method, and a fortunate illustration of what can be done in this direction, retaining the strength of the narrative, and bringing out the important truth at the same time. Fortunate in itself, the book may be said to be most unfortunate, when we consider our need of it, *is the neglect which it has received.*

Then there are the weak, *goodish* books, whose name is legion, where, through pages of unnatural, stilted description and

conversation, the moral is foisted in, and then tacked bodily on, at the end.

The people who figure in these books are as unlike real men, women, and children, as they can well be: they say to each other just what you would never expect any living boy or girl to say. Their sentiment is sentimentality; their virtue, policy; and, what they mean to be pathos, is only an imitation.

If there are boys so insufferably conceited and impertinent as Bobby Bright, and Tim, the Scissors Grinder, they are the last persons whom one should bring into decent society, by writing their names and doings in a book. Where will you find a preaching boy? where, among boys who have the power of using their two feet, his audience? Boys generally hate sermons from their elders, and a sermonizing comrade would stand a sorry chance.

Some of these moral books are intended to teach parents, for the child is heard to rebuke his father or mother; and the lesson of the volume is conveyed through his lips, as he gives the result of his superior wisdom or discovery to his elders. It would seem that there had been enough of this in the days of juvenile memoirs, when children of eight years old, and under, recommended or condemned theological systems. Witness N. W. Dickerman, and similar infant propagandists!

The weak, thought-saving books are open to the same objection as the weakly moral. You wish the child to think, not to have his thinking performed for him. You have no right to take his mental operations outside, and to exhibit them, just as though each step must be consciously performed. Some of these books show as foolish a waste of time and effort, as would be seen in an accountant who looked carefully into the process by which he added each column of figures, or in the grown boy, who measured his steps, as when he was learning to walk.

The Mayne Reid books are neither too stupid nor too moral; but it seems pitiful that the demand for a fresh sensation should be created thus early in the young. It is hard that children should have a morbid appetite for events awakened, before the common affairs of boy and girl life have wearied them, or even have begun to seem commonplace.

More than one parent has complained that his children cared

nothing for play or exercise, while they could get books. Often, parents, not over-wise, wonder that their boys make so poor a figure at school; while they are very fond of books, at home, — yes, this very kind of books. It is a common experience of teachers to find, when a boy has fallen behind his class, or when a single morning's examples are unprepared, that a torn, greasy copy of "Scalp Hunters," "Dog Crusoe," or the like, has been hidden under his slate. And it has been found necessary, in some schools, to confiscate such volumes, and to wage relentless warfare upon "Dime Novels," even to the burning of each capture, as it was made. For, apart from the immediate evil, these books run counter to some of the very principles on which we, as instructors, must work.

We desire a symmetrical growth, and would have its conditions fulfilled. We teach that there will be an impulse and an inspiration felt in the performance of ordinary duty; we would trust the every-day affairs of life to bring peace, and to afford a zest to recreation. But here, *events* are every thing. None of the true conditions of culture appear in the circumstances of the heroes; they would be intolerable to their boy admirers. How can a schoolroom, with its rules and work, be tolerable to one who has just been forced to quit the company of Indian hunters, and has been feeling life to be a hand to hand combat, or series of startling adventures? What is proportion or syntax to one whose companions have just escaped being scalped, by shooting the savages who came against them in such fearful odds?

Some excellent biographies, healthy narratives, valuable fictions, and books of instruction in natural history, do exist, and form part of the library from which the examples cited were taken. But any collection would be very small, if all the objectionable and weak books were left out.

And that this lack of books is real, appears from the fact that the Ladies' Commission report the examination of nine hundred and fifty-five books, of which they only recommend two hundred and eighty-six; and seventeen of their first list come from the American Sunday-school Union, Presbyterian Board, &c., while thirty-three of their second list *are marked* as containing objectionable doctrines.

Beyond the real lack of books, it appears that purchasers are subject to another difficulty, — a species of fraud practised on them by dealers. When one particular volume is ordered, a box of several books is sent, and one of the set cannot be had without the rest. Very often, the remaining books are of a different character from that ordered, — perhaps just such as the Sunday school or the individual does not want.

Then the titles of books are changed; so that, in ordering what you presume to be something fresh, and, judging from its name, the book you would like to have, you find an old volume, very often an enemy, rather than a friend, with a new face.

We would add a word in reference to the singing-books for children. We know what the advocates of a liturgical form of worship urge in favor of frequent repetition. If their argument is good, what an objection it forms against the use of many hymns, if such they may be called, that are in common use, in the Sunday and day schools. In the latter, we are forbidden to teach theology; yet, out of ten years' experience, I can affirm that doctrines are *sung*, in some public schools, every day in the year. There is room enough to complain, on the score of taste; but the irreverence of most of these compositions forbids attention to the less objectionable features. The grand old hymns, which would lift the child's heart now, and which it would always be a blessing to know, are sacrificed, for the sake of the insipid or irreverent refrain.

Now, here is what seems a long complaint; but we hope that you will take it as intended to suggest, and not to grumble. One's first thought, on looking into juvenile literature, is, that great effort is being made for the entertainment and instruction of the rising generation; and a second thought is, that the sterner sects have kept pace, in some measure, with the levelling spirit of their day. Not many years ago, their Sunday-school books were lives of Martyn, Brainerd, and Elliot, memoirs of Susanna Anthony, N. W. Dickerman, &c., half diary, with the appeals of Doddridge, Baxter, and Allyne. There has been a great change, of late years; and children would hardly be expected to read these books at all. We can say this, though the issues of the Sunday-school Union and the Massachusetts Sunday-school Society are far enough from our thought.

Can we not go at least as far in our direction as our neighbors have gone in theirs? Shall we not bring directly before the young, more helps to their culture, in the way of fresh history and biography? Shall we not begin to instruct them, by familiar lessons in science? And, as we do not separate Sunday from the week, as to its aims, may we not hope to give a broader scope to the other six days, — study to supplement it, rather than enhance our work at its expense? Shall we not give children *strong* books, and trust their minds to grasp them? Shall we not put great works into Sunday-school libraries, and strive to excite an interest in what has delighted and helped ourselves? Instead of joining the common outcry against fiction, we may teach its uses, and show what the best fictions have done, and are doing, to exalt and purify men's minds.

But may we not have books that shall make clear the great principles on which our highest faith and hope are built? We say, it is no wonder that people teach their children carefully, when they consider any mistake of opinion to be eternally fatal. Who would not be in season and out of season, when happiness or misery, through unending ages, may hang upon a word? To us, the existence of God himself depends on this faith. If *he is*, then justice and truth are eternally the same. Right is right, and wrong is wrong, in the farthest star, as on this planet. He stands to us, in life and death, the same; and there is no confusion or substitution in his methods. If the other belief were true, it might be worth while to have the best that it offered. With us, it is the question of God or no God. For we are unable to apprehend any goodness which is different from what we call goodness here. We have learned that all worlds are the same, — that earth and star are of like substance; so, also, the real issues of life are the same; the secret of blessedness is the same; Justice, Mercy, Truth, the same. Are there not some among you, who can teach these things, who will put the principles of our faith into books, which the young will care to read?

(Signed) H. E. Lunt.
Caroline H. Dall.
S. C. Beane.

COME IN!

Sermon preached at Geneva, Switzerland, by J. COUGNARD, *Professor of Theology.*

[We have translated, and insert in the Journal, the following sermon, not only because of its intrinsic value, but because it helps us to understand the position of liberal Chistianity in Europe. The sermon was twice delivered to vast audiences in Geneva, by one of the most influential ministers of the Evangelical Church. The interest in the subject there, was occasioned partly by certain lectures which had been given in the city, by Professor Buisson, and others who are connected with the "Liberal Christian Union," to which we have several times referred, and by whose Association this discourse is published. But there have been other things, besides, to create an agitation in Protestant Geneva. During the summer, Pastor Fontanes, President of the Havre Consistory of the Church of France, being on a visit in Geneva, was asked to preach; but, the matter being referred to the Consistory of Geneva, permission was refused, by a vote of fifteen to twelve, on the ground of M. Fontanes being one of the leaders of the liberal party in the French Church. The minority on this occasion made a public protest, declaring in favor of the freedom of the pulpit, and enfranchisement from the thraldom of a creed. All these things are very significant signs of the times.

We have received several other interesting pamphlets from France and Switzerland, some of which we may, hereafter, in like manner, print in the Journal. — ED.]

"Constrain them to come in." — LUKE xiv. 23.

BRETHREN, — Within a few weeks we have witnessed an extraordinary religious excitement. Public lectures have brought before the bar of popular opinion — which is sovereign, after all — certain questions, which hitherto, among us at any rate, have been confined to the schools and to books. This agitation, which, however, has been altogether peaceable and worthy of a free people, has, unexpectedly enough, had for its result the consolidation of our national Church. A discourse which was characterized by a spirit profoundly Christian and profoundly Genevan, and a meeting which assumed the magnitude of an event, have given to our Church a position of which it has reason to be glad and proud. From that time, — some of you have perhaps been illustrations of it, — many persons, previously strangers to the

life of our Church, have joined it with a kind of enthusiasm: many men have been reminded that they are children of the house, and been glad. Those persons, more numerous than we are apt to believe, who have real religious cravings, who look at the serious side of life, but who never come to our meetings because they do not feel in harmony with them; others, again, who, though they have never given up their attendance, have yet not always found in these meetings entire satisfaction, — all such men are now halting, and are asking themselves whether they shall take the step, and rally themselves completely on our side. They are withheld by certain fears; they have certain grounds of complaints, perhaps certain prejudices; they are afraid of committing themselves without the assent of their conscience; in short, their spirit urges them on, and some unfortunate impressions are holding them back.

Now, it is to these men, — there may be some of them here: I know there are, — it is to these that I wish to speak to-day; and the accustomed guests of the house of God will surely pardon me. In the presence of these brothers who are hesitating, I hear in my conscience a voice, that says to me, "Constrain them to come in! reply to their objections; dispel their prejudices, if they are ill founded. There are, among them, souls that are nearer than they think to the kingdom of God. If only you might bring them there! At all events, listen to them, and speak to them in the spirit of the gospel!" This is what I am about to do, according to my light, and according to my ability. May God aid me in it!

At the outset, we hear some one say, "If we come in, we shall have to bring our mind into subjection, and do violence to our reason, in order to assent to things which do not appear to us to be true. Now, to believe what seems to us false, is absolutely impossible."

I know very well that it is impossible! To hold for true what the understanding says is false, why, that would be to admit what we reject, to affirm what we deny, to believe what we do not believe. I should like to know how one is to manage, to force his reason to forswear itself so far as to say, "That is false, but

it is true!" No: a man cannot wrest that from his understanding. He may refuse to examine and judge certain facts; he may obstinately shut himself up, in a refusal to think respecting certain dogmas; he may avoid questioning himself on such and such points, for fear he shall occasion in his mind troublesome discoveries. That is an act of the will, trying to control the judgment; it is a violent effort to choke unbelief, or to prevent its being born; it is the last resource of a timid soul which distrusts its faith, and would rather not think at all than think wrong; it is like the desperate act of a sailor, who, seeing a fire in the hold, close to the magazine, makes the vessel sink to prevent its blowing up. That is what a man can do, and a good many do it. Yes: with the best intentions in the world, they subject their intellect to this diet of starvation, and are very well satisfied to save, at this price, the treasure of their soul. Fearing free thought, which seems to them incompatible with faith, they use restrained thought, which is to the other what the fluttering of an eagle in a cage is to the sweep of the monarch of the air, sailing aloft in space.

Ah! I understand how this intellectual mutilation makes free souls chafe and recoil. I understand how a live and active mind looks with alarm at all these closed gates, all these reserved questions, all these results pronounced fixed and sacred, all these tenets which are either to be accepted or rejected, — accepted if one wishes to come in, rejected if he consents to stay outside. To quit the free atmosphere, where nothing impedes the movement of the thought, where the mind, feeling itself to be divine, expands with confidence, and opens itself with joy to the beaming sun of truth; to quit this life in the open air, and shut one's self up within partition walls, with persons all of the same opinion, with books all of the same complexion, — why, it is to court enfeeblement; it is to court consumption! It is suicide!

Yes, my brother, you are right; and if such were the conditions of faith, if such were necessarily the atmosphere of a Christian Church, so far from urging you to stay in it, I would take you by the hand and pull you out; for to me, thank God, faith is not suffocation. Nay: let us stop and make inquiries at the proper source. I open the revered book, — the book in

which I hear the echo of the Master's voice, in which I am brought near to the first working of the meal under the influence of the celestial leaven. Everywhere I see, assumed or declared in express terms, the principle of freedom of belief; everywhere the gospel offers itself as an emancipator of the mind and conscience. It is the "Law of Liberty" which restores man to himself, in order that he may give himself to God. Jesus would see men come to him, not as slaves, but as friends; and he only demands of them that they love him, and love with him and like him the good Father who is in heaven. Paul, the heroic missionary, the great inspired man, but for whom Christianity might perhaps have been buried in an obscure sect, — Paul claims for himself complete spiritual freedom: he rejects the Mosaic Law and the whole legal religion, to the great scandal of timorous souls, who could not comprehend how one could be a Christian, without being a faithful Jew. And this liberty he does not merely take for himself: he accords it. He urges his disciples to become emancipated: he does not merely permit, he desires that they should be free. He utters words which, even to-day, the majority of Christians do not dare to take the meaning of. "I speak as to wise men; judge ye what I say. Prove all things, and hold fast that which is good. Let every one be fully persuaded in his own mind. Whatsoever is not of faith is sin." He is willing that in his own churches any one may think differently from him. On what? on some detail? No; but on the capital questions which then divided Christianity, and which, under other forms, divides it still to-day. Ah! assuredly it is not he who represented faith as a subjection of the spirit, as an abdication of reason. "You are free," he cried, "you are free; be not entangled again with the yoke of bondage!" And in what age, and under what circumstances, did he raise this cry of spiritual emancipation? At a time when two fearful despotisms, one political, and the other religious, perfectly agreed, as is their wont, in the purpose to choke the slightest attempt at independence, promised to the liberal apostle what they had already given to his Master, three nails and a cross! Oh, that is splendid! that is grand!

Come then to us, brothers, if you want to be free, — free, how-

ever, in order to be religious; free, in order to worship, in order to love, in order to believe! If you really come, in order to be Christians; if you come to eat the flesh and drink the blood of Jesus, — that is to say, to appropriate his life, his character, his contempt for false goods and false honors, his spirit of pity and sacrifice, his triumphant assurance amid the pangs of death; if it is indeed the humble and sublime Galilean who is touching you, who is drawing you, who is winning your heart and your soul, who is troubling and quickening your conscience, who is making you aspire to a filial and eternal union with God, — then, my brother, it is not I, it is not this assembly, it is not a leader of the reformation, it is not a synod, it is the Master himself, it is Jesus of Nazareth, who says to you, "Come, come in! Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Do you accuse me of opening too wide the doors of our church, — you, my brothers, who are always with us, and who haven't to enter your Father's house, because you have never been separated from it? If this liberality troubles you, if you are afraid lest it leave some fatal delusion in the souls you seek to win, be assured that we dread, as much as you, every misapprehension which might bring injury to the truly evangelical character of the Church. Without wishing to repel any one,— for never, never, would we regard as a stranger one who may come here to edify himself and to break the bread of life! — without excluding any one, there is a tendency, we do not hesitate to say, which seems to us incompatible with the religious life. I mean that positive spirit which is not willing to acknowledge or to admit any thing that is not supported by some material kind of proof; which wishes to introduce into the domain of sentiment a method, without which there would be no true science, but which, outside of the realm of science, leads us into blind absurdity. To try to prove God, to verify the existence of man, to demonstrate duty, coldly to weigh motives, and, so to speak, to handle the results of adoration, of love, of repentance, — ah! it is like grasping with a rough hand the sensitive plant or the delicate wing of the butterfly. What profanation! What a lack of appreciation of the depths of truth,

and of the marvellous intuitions of man! what want of experience of the needs, the feelings, the aspirations, the joys, and the unspeakable sorrows, which, if they cannot be caught by the "how" of science, and the "why" of common sense, are, nevertheless, the noblest, the most powerful, and the most fruitful part of human nature! When one is ruled by this positive spirit, he finds in a church only what excites surprise and disgust; for here every thing addresses itself to the hidden spiritual being, every thing presupposes that one has faith, — that immaterial sense which perceives the invisible under the visible, the future under the present, and which trusts in itself, just as completely as the mind of the man of science trusts in its method and its results. Every thing in our worship and in our declarations presupposes a real contact, an actual connection of the soul with a higher world; every thing presupposes that there exists an invisible organ, at once divine and human, by which God has consciousness of me, and I have consciousness of God. O ye who do not feel, in the depths of your being, this spot alive with the infinite Spirit, I repeat, we do not repel you, we do not exclude you; but you will be here as one deaf and blind, you are destitute of the sense which makes a man religious.

Ah! if the Church would exclude only by the elevation of its point of view, those who are disposed to join it, no reproach could be brought against it; for it has a right to maintain that the Spirit of the Lord is not necessarily wherever liberty is: but it forgets, too often, that "where the Spirit of the Lord is, there is liberty." It excludes, if not officially, yet very effectually, souls that are loose, — very decidedly loose, it is true, — but who are not so by reason of frivolity or incredulity, but, on the contrary, because of the progress and intensity of their spiritual life. These souls trouble you, scandalize you, it may be, as St. Paul troubled and scandalized the Jewish Christians. If you should credit them, Paul was an infidel. By his independence in the face of the Twelve, he put himself outside the Church; by his heinous denials, he put himself outside of religion. He was a false brother, a heretic. Yes: he was a heretic; and he was so, precisely because he had comprehended, better than the others, that everlasting heresy, the gospel.

Yes: religion without formulated dogmas, without prescribed forms, without law or discipline; religion which plants its roots, not in traditions, but in the conscience, and which leads man to God, not without assistance, indeed, but without leading-strings; religion which binds the believer to the moral person of Jesus, to the eternal life which is in him, and which seeks only that in the Gospels, — that religion is, alas! still a heresy, a scandal, in the majority of the churches. But it is the leaven which leavens the lump, the salt which keeps it from decay; it is the quickening spirit in the bosom of Christianity. Wherever this holy heresy has been stifled, life has ebbed; and the body of Christ, being paralyzed, has become nothing more than an inert and putrefied mass. Thought, science, activity, progress, betake themselves elsewhere; and the noble spirits who feel themselves to be alive and young, "leave the dead to bury their dead!" Oh, no! stay no longer outside, ye free children of the Father, noble souls, the brave and holy vanguard; you, who study, but yet believe; who think, but yet love; who criticise, but yet adore; you, who turn on the Greeks their dogmas, and on the Jews their Law, but who embrace with love the Crucified One: come, come in; we need you, and you need us!

There are some people who are repelled, not only because of the subjection of spirit which would be imposed on them, but also because of what they understand to be the requisites of a pious life. "What is the use," they say to us, "of these practices, these minutiæ of devotion, these arbitrary asceticisms, this austere and punctilious pietism? All that is servitude; and servitude does not elevate a man."

To be sure, it does not. Servitude not only does not elevate, it is profoundly belittling in its effect. But, in order to make the matter clear, and to be just on all sides, let us refer again to the source; that is to say, to the precepts of Jesus himself. Now, in studying the Gospels and the history of the apostles, I meet two principles which throughout illustrate the thought of the Master.

The first principle is: No form of piety is prescribed or recommended, and no asceticism is demanded or advised.

The second principle is: Every one is fully authorized to do

whatever seems to him calculated to edify and sanctify himself.

If, therefore, it is fully understood, that forms are not piety, that food is not the life, that asceticism is not, in itself, a meritorious act, that "God desires mercy, and not sacrifice," then you are free, perfectly free; no one has any right to condemn you, if you do not do what he does, or if you do what he does not.

These principles, which confound all our notions about rule and discipline, are applied by Jesus, with the strictest logic. He does not fast himself, but he explains to his disciples in what spirit they ought to fast, if they deem it proper to do so at all. He gives to his friends a model of prayer, but he forbids them to make of it a form of repetition, that should be a substitute for their spontaneous prayers. We are not told whether he made the Mosaic offerings, but we have on record his admirable recommendation to those who went to the Temple to offer them. He carries so far this respect for the conscience and spiritual liberty of his disciples, that, after he was gone, his apostles question among themselves whether they ought to remain Jews, or to break with Mosaism. Some whom they called "pillars," decided in favor of the Law. Paul came along, and decided the other way: others tried a compromise. It is as though a reformer, — Calvin, if you please, — had left his hearers free to go to mass, to confess, to keep Lent, had given them spiritual directions, in case they adhered to these observances; and had never given them one word to lead them to suppose that he would like to see them prefer some other kind of devotions. Oh, how far we all of us are from this great example! how little are we imbued with this profoundly liberal spirit! We cannot abide individualities; we want to cast everybody in the same mould; we can comprehend only one type of piety, one method of devotion. Every man who will not let himself be stretched on this Procrustes' bed, is an impious man, a profaner. We let him be outside, and keep him there, for the greater glory of God and of the Church! But there is the gospel; upon it is inscribed, in ineffaceable characters, spiritual liberty, and, in a church like ours, every one can use his liberty on this point. Therefore, I shall say to those who are hesitating at the door, "Come in!"

be pious and holy in your own manner; do what you believe to be right; abstain from what your conscience condemns. You are free, but so are your brethren too; respect their devotional practices, and their scruples. "Judge not, that ye be not judged."

No: we will not judge. Our judgments, in regard to what pertains to the life of the soul, are too liable to be erroneous and unjust. In the traditional piety, there are, doubtless, prejudices and dead formalities: there are certainly delusions also; and many a one, secretly and without avowing it to himself, makes a merit of his observances, and his asceticisms, — all this, notwithstanding the gospel instructions of the leaders of this church. But it is not *all* a prejudice, it is not *all* a delusion. There are serious souls, who do not confound piety with acts of devotion; who know, perfectly well, how to assign to every thing its rank and value; who find their best nourishment in those kinds of food which you reject; who really know, by experience, that there is in all this an inward joy, and a saving grace, of which you are ignorant, and which, moreover, you perhaps would never find. To every temperament its own *régime:* all that is important is that it shall be life-giving and strong. To every one his own way of devotion; only let it be real devotion. To every one his own discipline; only let it be moral and efficient. "To the pure, all things are pure." Love God, and do what you please.

Certain theories, and certain usages in connection with prayer, are repugnant to you; but you believe in prayer, do you not? You do not mean to have, away up beyond the clouds, a God, with whom the soul has no connection, and who has no connection with the soul; who hea s nothing, and cares for nothing; an icy Supreme Being, who can neither love, nor inspire love. No; you must have a Being that is real, living, feeling; who shall be in you, as well as in the depths of the heavens; who shall know every beating of your heart; who shall hear every one of your sighs; who shall catch every one of your tears; who shall bear up every one of your weaknesses; who, in some way, shall share in your distresses, — even such as He, who is the Holy of Holies by the power of his divine tenderness. You must have

a God to whom you may say, every day, "Give me, this day, my daily bread. Forgive my trespasses." To whom, in the brightness of prosperity, you may say, "Father, thou art blessing me; blessed be thou." And, in the anguish of the heart, "Father, not as I will, but as thou wilt." If this is what you need, then come, come in! pray alone, or pray with us; pray when you will, pray how you will!

Certain theories and certain usages, in regard to the Scriptures, displease you, and are not according to your views: well, but you do not propose to reject the Bible, do you? There is in it food which you could not, and would not, do away. Those psalms, in which a living and healthy piety is all perfumed with poetry; those noble images of the prophets, and their imposing visions of the kingdom of God, which the ages are busied in bringing to pass; that Jesus, so meek, so holy, so manly; his incomparable words; his parables, so popular yet so profound; that character, so sweet, and so strong; that life, the thought of which moves the heart; that death, which excites and softens the conscience; that Paul, apostle and tent-maker, giving himself, wholly and without reserve, and not taking in return so much as a mouthful of bread, except when compelled by want; that conscience of his, so sure and so delicate, which cannot kick against the divine pricks; those Epistles, so glowing, so touching, so sanctifying, in which, every instant, the light of the Holy Spirit is breaking out of the clouds, — all those personages, all those pages, you love them, you admire them; you have let more than one tear fall on those venerated leaves. After all, is it not there that you find the words of Eternal Life? Well, then, if you find that there, come, come in; take and read: the Bible itself says to you, "Prove all things; hold fast that which is good."

Certain asceticisms and certain scruples seem to you calculated to narrow a man, and to impoverish the life. But you thoroughly believe, I presume, in making morality a matter of serious concern, in having regard to the purity of your soul, in looking upon evil with abhorrence, in plucking out the eye, or cutting off the hand, rather than yield to the seductions of the flesh, and the lustful desires of the heart. Then come: you

shall show us how one can remain free, without falling into transgressions; how one can join to piety a taste for the arts, and the proper diversions of social life, such as the age has fashioned it; in contrast to a form of devotion that is contrite and morose, you shall exhibit a fresh joyousness, that is, at the same time, wholly devout; in place of a form of obedience to a faith that is austere, timorous, well-nigh monastic, you shall offer the example of an existence more broad, more free, more full, and yet altogether sanctified. Come, brethren, come in! I repeat once more, we have need of you, and you have need of us!

Christians, children of the Reformation, the times are momentous. He must be blind who does not see that we are passing through a period that will mark an epoch in the history of ideas. Who would have thought, a few weeks ago, that discussions, purely religious in their character, could have so interested the mass of the community, as to draw together immense assemblies, and to produce a general commotion? The desire to hear about these things, the eagerness and the decorum of all those people, are they not a sign of the times? Do they not say to the most superficial observer, The leaven is in men's souls, it is working with mighty power in their minds, there are serious longings which are demanding satisfaction, man is asking whither God is leading him. This increasing interest in religion, developing itself at a moment when society is preyed upon by a vague interest, when everybody is uneasily investigating political problems and social evils, when they are seeking a remedy and resources, without well knowing where to find them, — does not all this proclaim to you that the Church has something to do; that she is invited by events, by the position she occupies, by the returning confidence she is receiving; that obligation is laid upon her to perform a grand service for society? If she shows herself unresponsive and impotent, then, I am afraid, it will be deemed established, by all persons of a certain class, that there is nothing to expect from the Church, and that they must look elsewhere. But if she comprehends the present needs, if she responds to them, if she is equal to her mission, she can perform an immense service, and possibly prevent deplorable defec-

tions. If, therefore, she would increase her moral force, and enlarge the circle of her influence, she must draw towards her, and lay firm hold on all pure hearts, all those natures that are interested in the truth, all those consciences that are hungering and thirsting after righteousness; in short, all those souls that are willing to come to Jesus, that they may have eternal life. The cordial and active combination of all those who feel themselves to be Christians, and are not blinded by sectarian prejudices; and a union, not outside of the Church, but in its own bosom, broad enough to take in all those who belong to Christ,— behold my dream, my ardent desire!

Oh! what a blessing it would be for our dear country,—where now peace appears to reign, where hearts long divided are as one, where family life has become possible again,—if all large and tolerant souls could unite in the house of God in one common house, and there, in all freedom, receive the Christian food for which they plead! What prejudices, what bitter discontents, would vanish away under the sunshine of religious equity! and how much more easily men would understand about other matters of interest, if they saw the rights of their consciences respected, and their demands fraternally satisfied! In a little country, where all questions hang together, only let hands join in the temple, and they will presently join everywhere besides. And our Church might so easily be a step-mother for none! She has but one principle to proclaim, but one institution to alter; she has only to be herself, what her constitution and her ancient spirit allow her, or rather enjoin upon her to be, a good mother, giving no room for jealousy, and offering to all her children an equal place at her table, on her knees, and in her heart. And this is what she will do, for it is her nature, her inclination, and her tradition. She will do it, because she knows well, she sees, to-day, that many of her sons, who seem to be lukewarm, and cut loose, have still, at heart, more tenderness for her than they themselves suppose. When one lately proposed to take away from her, her patrimony and her house, and to cast her out as a beggar into the street, their filial heart leaped up; and they exclaimed, "It is our mother's home, and there she shall

stay! Ah! that is our Church." Complain, as they will in secret, of some things they would change, they love the Church after all; they are proud of her; they know well, that in all the world there are not many mothers like her. There is, perhaps, not one, — not one that has such roots in men's hearts. In order to bring her children together again into her bosom, she has only to speak one word, "I am all things to all men;" and this word she will say.

Christian women, my last words are for you. You have a husband, sons, brothers. You often grieve, it may be, to see them strangers, or nearly so, to the life of the Church which you hold dear. You ask God, in your prayers, to breathe into their souls the spirit of faith and hope. You exercise your zeal in trying to convince them; you press them to enter; and it is, perhaps, you, after all, who are an obstacle in the way of their spiritual reconciliation. It is, perhaps, your prejudices, your ignorance, your narrowness, your exaggerated scruples, that repel those whom you seek to draw. It may be, that, under all these accessories, which seem to you to be fundamental points, you are burying the parent thought, the only necessary thing, that which makes the gospel to be what it is. "Blessed are the pure in heart, for they shall see God!" That is the sentence which reigns supreme, and is the first principle and germ of all Bring yourselves to comprehend it, and when you shall cease to call unbelief every thing that is not belief, your husbands and sons and brothers, feeling that they are, in some measure, believers, will, perhaps, be filled with the desire to become altogether so.

Creator Spirit, come and work in our hearts, and in our Church! Let no one grieve thee, and no one quench thee. Amen!

LETTERS FROM REV. C. H. A. DALL.

Clausenburg, Transylvania, Aug. 11, 1869.

Dear Brother Lowe, — I have the rare satisfaction of writing you once more from the chief city of Unitarian Hungary. The good Bishop Kriza, with eyes like diamonds, and face a deep brunette, smiles and converses at my side; now with me, and again with Professor Francis (here written Ferencz), whose heart is gladdened by having lately preached the first Unitarian sermon heard in Buda-Pesth, the capital, not of Transylvania alone, but of all Hungary. And this he did with such acceptance, that they would not part with him without recording his success in the cause of God and the truth on a cup of silver, which others beside his children will look upon after he is gone. It was Professor Ferencz, you remember, who gave the tricentennial sermon last August, which John James Taylor, the gentle and wise, — now with the Father, — has so highly commended, and in part reported, in his account of that grand occasion, in the "Theological Review." The knowledge of such facts will move you, I am sure, to look with fresh interest on the thin, worn face of the professor, as it hangs in the conference room of the American Unitarian Association, — one among the eleven photographs of our Hungarian friends.

Our clerical brethren, Joseph Ferencz and Gabriel Uzoni, are now the joint ministers of the first pulpit of our faith in Clausenburg; both having a fair mastery of English, that language, of all, to a foreigner, the most difficult of acquisition. They speak it, in addition to Latin and German, either of which is about as far removed as English from their mother speech, — the soft, sonorous Esk-Capp-Finnish Hungarian. The church edifice here is in process of renovation and repavement, so that a single Sunday service is held, in the hall of the Consistory, where I had the pleasure of hearing, on Sunday last, our reverend brother, Derzsi.

I am writing at the rooms of Professor Simén, where I also

rest at night, — as I did last year on my way to you from Calcutta. They face the bishop's house, and I run over there to all my meals. I beg you to remember that this daily bread-breaking is as much a communion with you as with me, a disciple whose favored lot it is to eat and drink and speak in Hungary, not for himself, but for American Unitarian Christians. The Unitarians here, be it not forgotten, are all of them Magyars (which includes Szeklers), the children of the loins of Attila and the Huns, who, at the dim dawn of history, came from some Asian tract cold as New England; and north, not south, of the highest mountains in the world. The bishop, and his lady-wife and children, are Szeklers. The friend of all friends most devoted to my comfort and instruction last year, brother Simén, has gone, partly for health, to the chief and most visited of the mineral springs of Transylvania, at Elöpatak; and I look soon to meet him in that region on my way India-ward (between this and Bucharest), at Kronstadt. He has begun teaching English to one of the Clausenburg college students, Mr. John Beszák, with a view to his going out to Calcutta, though not just now, to be a teacher in our School of Useful Arts. Among the artistic labors peculiar to this part of the world is a most attractive style of painting — by stencils in water-colors — parlor and chamber walls in flowers, birds, and arborescence; an art sure to be in demand in Calcutta and Lower Bengal, where, by reason of excessive moisture, and months of steam, the *papering* of our walls is impracticable. This art is one in which Mr. Beszák is becoming a proficient, and which may some day give a living to many Hindoos, who, by our teaching, have found, and are walking in, higher and purer paths than those of idolatry and Hindooism. . . . I have no end of things to tell you of life and joy here, dear Brother Lowe, but no time to tell them, nor leisure from pressing engagement and visitation to put them down.

I have ventured to say to our Unitarian friends at Clausenburg, that, as soon as they have finished translating Channing's works into Hungarian, which they are eagerly doing, and will

let me know the cost of printing the volumes, I will try and see that the dollars are supplied from some of our American Unitarian purses. I think I know of more than one of our merchant noblemen who would be only too glad to "foot the bill." What say you?

Buda-Pesth has increased *twenty* per cent in population in the last *twelve months!* and *all Hungary* is quickened and growing in a way unparalleled, except perhaps in our own great West. I have the assurance of this from many calm observers, besides John Pagel, Esq.

Now may God give you as good health and hope as he is giving Your favored brother DALL.

TRANSYLVANIA, KRONSTADT, AND ARKOS, Aug. 23, 1869.

DEAR BROTHER LOWE, — How greatly you would have enjoyed it, could you have been present at the Unitarian Reunion we have just had at Arkos! Some fourteen hundred of our household of faith reside in Arkos, in the heart of the Szekler land, and nearly two hundred miles south-east of Clausenburg. In fact, I have met more Unitarians here, than I could have done there at the capital. I say "here," as it is only five hours ride from Kronstadt, whither Herr Veress, an advocate at whose house I was entertained for the occasion, has just sent me in his carriage, and whence I am to start for Bucharest and Constantinople before daylight to-morrow morning. Now that the matter is over, I am fully satisfied that it was wise to heed the call, "Come over to Arkos, and help us." The revival season we have enjoyed, and the benefit to our great cause, struggling here on the very outskirts of Christian civilization, both justify my delay of three or four days; though my first reply to the call was, that such delay was impossible.

I leave *direct* for Constantinople at 8 A.M., to-morrow, D.V. God bless and keep you and our *cause!*

[Pardon me, here, the further continuance of this letter, as the weariness caused by all that we have gone through — to-

gether with successive nights of broken rest — forbid me just now every thing but sleep. 'Tis 9 P.M., and at 4 A.M. all must be packed, and on the move out of Transylvania into Roumania. You, I know, take the will for the deed. So let me close this letter wherever I can, — even with a pencil on the top of the diligence, or at some wayside inn during a change of horses.]

P.S. — BUCHAREST, the Capital of Roumania (200,000 souls), Aug. 27, 1869.

The first *through* travel, hence to Constantinople, leaves to-morrow morning, and I have secured my passage thereby. All's well. Most of the people here belong to the Greek Church; whose frequent kissings of pictures, endless bowings and crossings, and Howling Dervish ululations, have but one redeeming element, — their sincerity. My single object in this letter was, and is, to tell you what we did at the Unitarian meeting — conference, I may call it — at Arkos; refreshing the souls of our Szekler Unitarian brethren, and more than justifying my turning aside from a journey towards India, to aid in a work of fraternization so well-pleasing to God. Providential events almost compelled me to obey the call. First, my dear friend, and English-speaking interpreter, gave me the invitation from Arkos. He, Professor Simén, without whom I could have done nothing, born a Hungarian, had spent three years in England. By the way, he is now preparing for the press a set of Channing's works, in his own strange, sweet vernacular, and says they will be ready by January next. They may be printed at Clausenburg for fifty thousand Hungarian readers, as soon as the *far West* finds the heart and hand to pay the printer. Providentially, this good man, away from his own home, came and told me he would give me his best services to make the voice of America intelligible to Szekler ears; and the Szekler Unitarians, like the Magyars, are all of noble blood. Letters said, "Make the American come, by all fair means;" and telegrams were flying to and fro. The spirit said, "Give your right hand for such

an opportunity: it comes but once in a lifetime." So I consented, walking firmly by faith, with Him who said, "I *know* whence I came, and whither I go!" Two carriage-loads of us went over from Elöpatak to Arkos. An inundation had preceded us by a day, and carried away some bridges, and rendered others unsafe; but, crossing cornfields, and with ups and downs, ins and outs, we were at last at the heart of a generous, glad rally of hard old Unitarians, many of whose churches are still surrounded by fortification walls, against the incursions of Saracen predatory hordes. I was introduced to many as your representative; and, early, to a man, in some things reminding me of Dr. Hedge, whose name is Gyöngyösi. He was one of our preachers. I spent one night with our chief entertainer, a man of some wealth, George Veress, Esq.; or, as they write it here, Veress György, ügyvéd. The church was large and commodious, and was dressed in flowers. The burden of the sermonizing was borne by Archdeacon Kiss. Several addresses in open conference were made to me, and were replied to, the interpreter being indispensable. I had to give account of Unitarian Christianity in America, England, India, and Australia; and I suppose their journal, the "Christian Seed Sower," will represent the gist of it.

The Transylvanian Unitarians have a public service of prayer in all their churches, morning and evening (though *never with candles*, or after dark), *every day in the year!* — occasional exception in harvest toils.

From your grateful brother DALL.

THE CAMBRIDGE DIVINITY SCHOOL.

THE denomination has great reason to rejoice in the appointment of Rev. Charles C. Everett as Professor in the Cambridge Divinity School. We know of no man who could more worthily fill the position. His rich and varied scholarship, his carefully trained mind, his genial tempera-

ment and rare powers of interesting and instructing others, added to that highest of all qualifications, his profound religious character, and consecration to the sacred work of the Christian ministry, make his accession to the professional staff of our School an occasion of great rejoicing.

We say this much, although we usually refrain from such words of praise, because it is important that attention should be called to the fact, that this, together with the other changes to which we have previously referred, have occasioned a new era in the history of this institution.

We could not ask to have a school better equipped than this one now is.

A LAYMAN'S COUNSEL.

The following is part of a letter we have received from one of the most prominent business men in the country; whose name, if we could give it, would add much weight to his words. Its tone corresponds with what we have encountered from our laymen almost everywhere; and it will be well if our ministers, and those who shall have most immediately in charge the collections from our churches, could catch the confidence and the earnestness which such words excite.

"I feel very strongly that our clergy are too shy about asking, soliciting, begging if you please. What greater good can they do their congregations than to offer inducements for them to give early, and late, and often?

"Whenever it is proposed that we should give even to the American Unitarian Association, it is done in a sort of half apologetic manner, as if the Association alone were to be benefited; whereas the individual, *if he gives*, is, nine times out of ten, under greater obligation than the society is that receives.

Why? Because his heart is kept warm, and his feelings true and worthy, just in proportion as he shall respond to the good work by his liberal gifts.

"The obligation is the other way. It is time clergymen understood it and acted on it. The layman ought to feel much, very much, obliged to his minister when he presents a subject to him with his indorsement, and allows him to invest some of his spare dollars in a worthy cause. The clergy do not faithfully discharge their duty in this particular."

NEW PUBLICATIONS.

A Compendious German Grammar. By WILLIAM D. WHITNEY. Professor in Yale College. New York: Leypoldt & Holt. For sale in Boston by S. R. Urbino.

The method adopted in this grammar is, in some sort, reactionary as regards the tendency to learn modern languages as a child learns to speak, and is in contrast with the Ollendorf and other similar systems; teaching German, as Latin is taught, by means of rules to be committed to memory, and a careful drilling in the structure of the language, and the principles of its construction. So far as we have been able to examine it, the work appears to us to be deserving of commendation. — ED.

The Journal of Speculative Philosophy. St. Louis: WILLIAM T. HARRIS, Editor.

This Journal is now in its third volume. It is true to its purpose as expressed in the name, and stands alone, we believe, in this country, as a journal devoted wholly to speculative and philosophical subjects. It well merits the attention of those whose tastes and studies are in this direction. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 13, 1869. — Present: Messrs. Smith, Livermore, Metcalf, Reynolds, Stevens, Ware, Chickering, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Secretary, before presenting the reports of the various committees, stated that, although a considerable number of applications

for aid had been received, they had all been placed on file, and would not be at present reported upon, because it was understood that no appropriations could be acted on until the result of the November collections was known.

The Committee on Publications reported that books had been granted, in response to an application received, to the Public Library, in Cleveland, Ohio; also, that Rev. John Murray had prepared, at their request, a complete Index to Channing's Works, but had generously declined to take for his labor any pecuniary compensation.

The thanks of the Board were then unanimously voted to Mr. Murray.

The Committee on the New-England States submitted reports from Rev. Rufus P. Stebbins, D.D., and Rev. Amos D. Wheeler, D.D., concerning work connected with their respective fields of labor.

The Committee on the Middle and Southern States submitted reports from Rev. John B. Beach, concerning the new Society in Brickburg, N. J.; and Mr. J. R. Fletcher, of work in Washington, in connection with a colored school.

The Committee on the Western States submitted reports from Rev. Henry F. Bond, in regard to his labors at Omaha, Nebraska; and Rev. Jasper L. Douthit, of missionary work in Southern Illinois.

The Secretary then reported what steps had been taken in reference to the November collection; and especially the meetings of the Secretaries of Local Conferences, and the suggestions which had there and elsewhere been made as to methods by which the success of the collection might be promoted. Among the plans which had been suggested, was the employment of a financial agent who should give his personal attention to the work. A discussion took place upon this and other topics connected with the raising of funds; and the whole subject was then referred to the Finance Committee, with full power to act in the premises according to their discretion.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

Mr. Harvey C. Bates was ordained as pastor of the First Congregational Society, in Sterling, Mass., on Thursday, July 1. The order of services was as follows: Invocation, by Rev. William S. Heywood, of Hudson; reading from the Scriptures, by Rev. William G. Scandlin, of Grafton; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; ordaining prayer, by Rev. Calvin Lincoln, of Hingham; charge, by Rev. John F. Moors, of Greenfield; right hand of fellowship, by Rev. Edward A. Horton, of Leominster; address to the people, by Rev. George M. Bartol, of Lancaster; closing prayer, by Rev. Henry F. Jenks, of Fitchburg; benediction, by the pastor.

The corner-stone of the church to be erected by the Society in Winchester, Mass., was laid on Wednesday, Aug. 25, with appropriate services, conducted by the pastor, Rev. Richard Metcalf.

The church of the First Parish, Hingham, Mass., having been remodelled, was rededicated on Wednesday, Sept. 8. The order of services was as follows: Invocation, and reading from the Scriptures, by Rev. John D. Wells, of Quincy; sermon, by the pastor, Rev. Calvin Lincoln; dedicatory prayer, by Rev. Joseph Osgood, of Cohasset; addresses, by Rev. Ezra S. Gannett, D.D., and Rev. George H. Hepworth, of Boston.

Mr. George A. Thayer, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the Hawes Place Society, South Boston, on Thursday evening, Sept. 9. The order of services was as follows: Opening prayer, by Rev. Frederic Hinckley, of Dorchester; reading from the Scriptures, by Rev. James Sallaway, of South Boston; sermon, by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer, by Rev. Abram W. Stevens, of Cambridgeport; right hand of fellowship, by Rev. Henry G. Spaulding, of Framingham; address to the people, by Rev. Nathaniel Hall, of Dorchester; benediction, by the pastor.

Mr. William H. Spencer, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the First Parish, in Haverhill, Mass., on Thursday, Sept. 9. The order of

services was as follows: Opening prayer, and reading from the Scriptures, by Rev. Edmund B. Willson, of Salem; sermon, by Rev. John Weiss, of Watertown; address, by Hon. Isaac Ames, Chairman of the Parish Committee, ratifying, in behalf of the Society, their action in calling the candidate; right hand of fellowship, by Rev. J. Vila Blake, of Boston; charge, by Rev. Joseph May, of Newburyport; benediction, by the pastor.

A Meeting of the Presidents, Secretaries, and Treasurers of the Local Conferences, was held in Boston, on Thursday, Sept. 9, for the purpose of considering the subject of the approaching collections for the American Unitarian Association. J. Mason Everett, Esq., of Canton, President of the Norfolk Conference, was chosen chairman; and Rev. George H. Young, of Westford, Secretary of the North Middlesex Conference, Secretary. It was agreed, that, at the meetings of the conferences about to be held, some place should be assigned for the consideration of this subject. Every Secretary was requested to do all in his power to contribute to the desired result; and, as one step, to send to the pastor and two laymen of each society, within the limits of his conference, a circular letter, reminding them of the needs of the Association for a larger contribution, to enable it to do the work pressing upon it. The Secretary of the Association was also requested to prepare a circular, for the information of societies, briefly stating the purposes for which the money was needed.

The Champlain Liberal Christian Conference held a meeting at Montpelier, Vt., on Tuesday, Sept. 14. Rev. John Cordner, of Montreal, Canada, preached a sermon on "Traditionalism." A series of resolutions was unanimously adopted, after discussion, deprecating the endeavor on the part of some professed friends of liberal religion, to bring the name Liberal Christian into disrepute, and urging that, while we "are seeking in all honorable ways to unite in spirit and practice the two great bodies known as Unitarians and Universalists, as well as all other independent, charitable thinkers and believers, we are yet none the less the friends of our peculiar denominational views, because we are the advocates of a larger fellowship." Officers were chosen for the coming year.

The new church of the Society in Ware, Mass., was dedicated on Tuesday, Sept. 14, in connection with the meeting

of the Worcester Conference. The order of services was as follows: Invocation, Rev. Jefferson M. Fox, of Harvard; reading from the Scriptures, by Rev. John H. Moore (Universalist), of Warren; dedicatory sentences, and responses; prayer of dedication, by Rev. Joseph Allen, D.D., of Northboro'; historic statement, by the pastor, Rev. John W. Hudson; addresses, by Rev. Edwin G. Adams, of Templeton; Rev. Charles Lowe, of Somerville; and Rev. William G. Scandlin, of Grafton.

The Worcester Conference held a meeting at Ware, Mass., commencing on Tuesday evening, Sept. 14, and continuing through the following day. An address was delivered by Rev. Charles Lowe, Secretary of the American Unitarian Association, on the claims of that organization, and the importance of liberal contributions from the churches, in November, to aid in carrying on its work. This address was followed by remarks on the same subject, from various persons. Rev. George S. Ball, of Upton, read an essay on "The Place which Religion should hold in the Life of Man;" which was followed by a discussion.

The Essex-County Conference held its quarterly meeting, at Lynn, Mass., on Wednesday, Sept. 15. The President of the Conference, Robert S. Rantoul, Esq., delivered an address in defence and illustration of the principle of spiritual freedom. Hon. Isaac Ames made a report from the committee appointed to raise an endowment fund for the Cambridge Divinity School. The appointment of Rev. Charles C. Everett to a professorship in that institution making it unnecessary to proceed with this collection, the committee were instructed to attend further to the needs of the students. Miss H. E. Lunt, Agent of the Conference, presented a report of her work during the past three months. An essay, on the condition and claims of Sunday schools, was read by Rev. Edmund B. Willson, of Salem, and followed by a discussion. An address was delivered by Rev. John F. W. Ware, of Baltimore, Md., on the condition and work of the churches. Rev. Charles Lowe, Secretary of the American Unitarian Association, then made a statement concerning the work and needs of that organization, which was followed by remarks from William H. Baldwin, Esq., of Boston, and others, on the same subject. Rev. Ezra S. Gannett, D.D., of Boston, in his remarks, mentioned a special case, — the needs of the students at the Cambridge Divinity School; and read a

letter from Professor Stearns, describing a plan to establish a club-table, at which wholesome food could be furnished for prices within the means of the students. The result of this appeal was, that $300 were raised on the spot toward the $1,500 required.

The Norfolk Conference held a meeting at Canton, Mass., on Thursday, Sept. 16. A sermon was preached by Rev. James Freeman Clarke, D.D., of Boston, on the purpose of a Christian Church. The Secretary of the Conference, Rev. Frederic Hinckley, of Dorchester, read a report of work done by the Conference, and in its behalf, since the last meeting; and brief reports were also made by the parishes, of work done by them through the year. Rev. James H. Wiggin, of Medfield, delivered an address on "Christian Ways and Means;" which was followed by a discussion, in which the claims of the American Unitarian Association were specially considered. The Secretary of the Conference, after stating that last year the churches of the Conference raised $7,744.19 for the American Unitarian Association, and that the amount desired of them this year was $10,000, offered the following resolve, which was unanimously passed: —

Resolved, That we recommend to the churches of this Conference to make a contribution to the American Unitarian Association, on or before the second Sunday in November next, either by subscription, collection, or in such other way as may seem to them best; and we urge upon those who contributed the last year an increase of the amount then raised, and upon those who did not then contribute to make some response, however small, according to their means.

Rev. Ezra S. Gannett, D.D., of Boston, then addressed the Conference in behalf of the Cambridge Divinity School, asking aid in furnishing a club-house, and otherwise diminishing the expenses of board. Rev. John H. Morison, D.D., of Milton, seconded the appeal; and an immediate response was made, by collection and pledges, of $400.

The Church of the Redeemer, Boston, is now entirely free from debt, having in one week, during September, settled all its obligations.

Rev. Henry F. Bond has accepted a call from the newly organized Unitarian Society, in Omaha, Nebraska.

Rev. Isaac F. Porter has resigned the charge of the Society, in Princeton, Ill.

Rev. Charles C. Everett, of Bangor, Me., has been appointed to the Bussey Professorship recently established in the Divinity School of Harvard College.

Mr. Henry R. Smith, a graduate of the Boston School for the Ministry, in the last class, has accepted a call from the Society in Barre, Mass.

Mr. Edwin S. Elder, a graduate of the last class in the Cambridge Divinity School, has accepted a call from the Society in Houlton, Me.; Mr. Benjamin F. McDaniel, of the same class, a call from the Society in Hubbardston, Mass.; and Mr. David P. Muzzey, also of that class, one from the Society in Littleton, Mass.

Mr. Ellery C. Butler, a graduate of the Meadville Theological School in the last class, has accepted a call from the Society in Fairhaven, Mass.

Rev. John C. Zachos has resigned the charge of the Society in Ithaca, N.Y.

The Conference of Western Unitarian Churches will hold its next meeting at Quincy, Ill., commencing on Wednesday, Oct. 20.

ACKNOWLEDGMENTS.

1869.			
Aug. 30.	From a lady in Third Religious Society, Dorchester		$25.00
Sept. 8.	"	Rev. Dr. Bartol's Society, Boston	565.00
13.	"	Rev. Francis Tiffany, as annual membership .	1.00
14.	"	Joseph Granger, as annual membership . . .	1.00
16.	"	Rev. J. T. Hewes, as annual membership .	1.00
16.	"	Thomas Brown, Rattoon Pass, Colorado . .	2.00
16.	"	subscribers to Monthly Journal, in Sherborn .	7.00
20.	"	Rev. G. W. Stacy, and Rev. G. F. Piper, as annual memberships	2.00
20.	"	subscribers to Monthly Journal, in Plymouth	18.00